The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 10.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, APRIL 2. 1828. [Whole No. 196

WISCONSIN HISTORICAL LIBRARY

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls. & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.

From the Youth's Friend.

MY GRANDMOTHER'S GRAVE.

"Will you not go with me, Ellen?" said the pleading voice of a little girl to her youthful companion; "Will you not go with me, just to look at my grandmother's grave?" "I will go with you, Mary, for we are not far from the church-yard, and I remember your grandmother very well, and I used to love her too." "I think every one who knew her must have loved her," was Mary's reply, as they proceeded together; "she was so kind and so good, especially to little children. It is now nearly three years since she closed her eyes in death, and I can never forget," continued the youthful speaker, with an earnestness that quickly found its way to the heart of Ellen, and brought tears into her eyes, "I never can forget the solemn scene. My father and mother, my little brother and myself, kneeled by the bedside to receive her blessing and her last farewell, and—but I cannot tell you all, Ellen—my grandmother was very happy when she died; for, as my mother used to tell me, she loved the Lord Jesus while she lived, and he did not forsake her in the hour of death. And I never look at that grave, Ellen, where I have so often knelt when a very little girl, but it comes into my mind how many prayers my grandmother has offered for me, and how she used to teach me to pray for myself, and try to lead me in the way to heaven. And then I think how good God is to children, when he gives them fathers and mothers, or friends, who love *Him*, and who are able and willing to teach them the things that are good; who will read to them in the Bible and explain it to them, and tell them about the Lord Jesus Christ, who came down from heaven, and laid down his precious life on the cross for sinners such as we are, that we might have our hearts cleansed from all sin, and when we die, be taken to heaven to live with him for ever. And I know that children are very wicked who know these things, and yet do not care any thing about them, and I often pray that I never may become so careless, and forget and displease God." "Let us kneel down here now together," said the weeping Ellen. The little girls did so, and Mary offered, in a low, solemn tone of voice, a simple but fervent prayer for them both, in the lonely village church-yard, by the side of her *grandmother's grave.*

"THE TIME IS SHORT."

Is the time short? Who believes it? All profess to do it. But where is the man who *lives* and *conducts* under the influence of such a belief? Past time appears short indeed. Look back 10, 20, or 30 years, and how does it appear? As the dream of an hour. But notwithstanding all this, we are prone to feel as though our lives were a kind of eternity; and to live as though our day of probation, and our stay in this world would never come to an end. Is time short? And is half of thy short life spent? Were I *sure* of three score years and ten, it becomes me to take the alarm, and seek, with persevering earnestness the pardon of my sins; and grace that will triumph over death and the grave. But I cannot be sure of an hour. How then does it become me to live and act. Is 10, 20, or 30 years of thy short life past?—Then, O my soul, improve what remains, as not a year, a month, a day, hour, or moment, can possibly be recalled. Is the time short? Then, O slumbering professor, it is high time for thee to awake. Art thou now willing to quit this mortal state, when so much remains for thee to do in the world around; among the professed followers of Christ, in thy family; and so much remains to be done in thine own soul? Thy hopes, how faint; thy faith, how weak; thy corruption, how strong. Then set about the work in good earnest. Is the time short? Then be patient, suffering Christians, for soon your trials and sorrows will end, and you will be far hence on the hill of Zion, beyond the reach of sin and sorrow. Is the time short? Then, O sinner what art thou doing? Soon the patience of God will fail, your day of grace be over, and your soul lost; and O then what will it avail you whatever else may be secured? How dreadful would it be, should you not begin to seek for mercy until you had not time to obtain it. And dare you say, that you have any more than just time enough left in which to secure the salvation of your soul? Then is it not more than madness to postpone repentance any longer? Is it wise? Is it safe? If you will not consider of your ways and turn to God; go on, and secure the riches, honors and pleasures of the world, if you can, and make them your gods if you will; and then when God shall rise up in anger against you, you may go and cry to the gods that you have served, for help and deliverance. Christian reader, will you not pray that God would bless these warnings? *Christian Mirror.*

From Zion's Herald.

NEWSPAPERS BETTER THAN TOBACCO.

Mr. Editor,—By inserting the following in your valuable paper, you will oblige a—patron.

A little more than two years since, I trust, God for Christ's sake forgave my sins. A short time after I experienced the invaluable blessing of religion, a young friend desired me to join with him, and take Zion's Herald.—I replied, by saying that I could not afford it.—But he said if I would leave off chewing tobacco, I could afford it. I concluded to follow his good advice, and we took it together from May until the last of December following. When he wished to discontinue I was unwilling to give it up. Having tried it, and finding it a much more valuable, cheap, and pleasant diversion than that of chewing tobacco, I would recommend it to others. It is not sickening to the stomach, or weakening to the nerves, nor will it cause a dizziness of the head like tobacco. But it is a weekly visiter bringing good news from different parts of Zion, which is as cool water to the thirsty soul. Yea, its pleasing intelligence often kindles a flame of devotion that warms and elevates the heart.

From the Vermont Chronicle.

A FRAGMENT.

—— It will, I am aware, be regarded by many as utterly impracticable for any man engaged in the duties of an active profession, to expend his time and lay out his strength according to any well arranged system of exertion. He will be continually exposed to *interruptions* in his prescribed course. The hour, which he had devoted to some specific employment, may be stolen away by the man of business; by a neighboring idler; by an occasional visitant. Such interruptions, it cannot be denied, are unavoidable. But they cannot reduce the *decided* man—the man, who, intent upon his *object*, burns to lay his hand upon it—to despair. He will calculate on interruptions, and make provision against their distracting influence.—Against *needless* interruption, "he will set his face, as flint." Something there will be in his movements—in the expression of his countenance—in the cold brevity of his replies to idle questions, which will teach the man of leisure, who visits him to be amused, that "he has mistaken the house"—that he must go farther, to find a companion, who will cheer him with a cordial welcome. There is a class of men, who seem to cry aloud for help in the sublime enterprise of wasting time. Wo to the unhappy mortal who lends them the assistance they demand. Their interruptions—shall I say their *irruptions*, will be most vexatious and injurious. Whoever will not be annoyed with the hum of insects must learn to brush them off.

ETERNITY.

From a Paper hung up at an Inn in Switzerland

Sinners, remember you must die! Be always ready; for death will come when you least think of it, and the moment of your death, will decide that of your everlasting happiness or misery! Consider—meditate—think seriously of that awful word, ETERNITY! Oh Eternity! thou alone art worthy of our thoughts and of our cares! and thou alone art forgotten and neglected by the greatest part of mankind. Oh, unfathomable and incomprehensible Eternity! As many millions of ages as there are atoms in this vast universe, are nothing compared with Eternity! After centuries have passed away, Eternity remains entire! Eternity alone never passes away! The happy state of the righteous, who will reign for ever with God in the blessed abodes of Paradise, the horrible despair of the damned who will be tormented forever with devils in the devouring flames of Hell, these two Eternities will never pass away. Your lot must be cast in one or the other of them. As long as God is God, (and that will be for ever,) you will glorify, either his mercy in the heavenly Jerusalem, or his justice in that lake of fire and brimstone, where nothing will be heard but weeping, and wailing, and gnashing of teeth. What madness, to lose God, to lose a happy eternity, for the sake of indulging in disgraceful and short-lived pleasures! What wondrous stupidity to be insensible to this loss! Wo be to him who will become sensible of the importance of this loss when he *feels* it, and in that place where it will be irretrievable. Watch then. Pray without ceasing. Never forget the four ends of all things—DEATH, which is the gate of Eternity—JUDGMENT, which will decide which Eternity will be your portion—HELL, which is the abode of a miserable Eternity—HEAVEN, which is the abode of a happy Eternity. Labor then with fear and trembling at your grand concern, your only concern, to secure a happy Eternity. The fashion of this world passeth away, death approaches, Eternity awaits you. Happy for you, if in preference to every other thing, you think of Eternity—Suffer for Eternity—and strive for Eternity—that you may reign for ever in a happy Eternity! Ungrateful soul, return to God. If the blood of Jesus Christ had not arrested the avenging arm of his Father, where would you be? One single sin is sufficient to cause you to perish everlastingly. Hasten then to that merciful Saviour, and implore his grace to enable you to repent. The past is no more—the future is not in your power—and the present is but a moment which is given you wherein to serve God and to gain Eternity! Reflect upon the force of these words—a God—a Moment—an Eternity! A God who sees you—a Moment which is passing away from you—an Eternity which awaits you. A God whom you serve so ill—a Moment which you employ to so little purpose—an Eternity which you risk so rashly!

AWAKE, THOU THAT SLEEPEST.

From a Sermon by the Rev. Samuel Green, of Boston.

What have the followers of Jesus any more to do with inaction, and shrinking away from sacrifice and toil? Awake, mount on the wings of faith, and breathe a more heavenly atmosphere. Awake, and claim kindred with the skies, with angels who are flames of fire, sent on errands of mercy, with the whole host of the redeemed who rest not day nor night. Away then with sloth and indecision. The most wild and disorganizing sectarians, the most plausible and fatal errorists, and all the most wakeful and malignant enemies, united, have not been so disastrous to the heritage of the Lord, as the want of holy zeal and firmness in his ministers and professed followers.

Friends of the Redeemer! your bark is on a rapid current; urge forward your course, reckless of the dash and roar of the conflicting element—behold the haven of rest and triumph:—but, remit your exertions, and that moment you near an awful cataract, below which lie the melancholy wrecks of many a once flourishing minister and church; and, mingled with them, the souls of lost generations, whose bitter cry against them ascendeth up to heaven continually. God deliver us from the doom of the slothful servant; and from his, too, who hid his Lord's talent in the earth. *We are able*, and had we the apostolic spirit, we should shortly accomplish it, to pour the full light of Gospel truth over the gloom of all our moral wastes;—and how shall we dare to go to our final account, and leave them as they are? How shall we answer it to the souls of those parents and children, who are there perishing by thousands for lack of vision? How shall we answer it to posterity, on whom we are throwing an intolerable burden? How shall we answer it to Jesus Christ, who committed to our care this vast moral engine, with his last sacred command and promise?

My soul trembles when I think of the weight of responsibility and the vastness of the work, which our Lord and Master is devolving on his servants of this generation. O for the spirit of apostles and martyrs to help us in sustaining it! When I look over our spiritual desolation, and cast my eye westward, and southward, and see that moving world of fellow immortals, without a Bible, a Sabbath, a sanctuary, or a minister, my heart would die within me did I not hear, in the midst of us, the sound of a mighty rushing wind, and see the Holy Ghost coming down, and, in tongues of fire, sitting upon the church and her pastors.

THE GRACE OF HUMILITY.

Pride is the most stubborn enemy to God in the human heart, and therefore God will persist, all through life, in contriving and executing ways and means to mortify it. All the way he leads us through the wilderness is a *right way to humble us*, and bring us down to *our own* place, that we may readily give him *his own* place, and rejoice in his highness. Study humiliation, therefore, for God is determined to humble you if ever he saves you. Indeed, if you have any true spiritual wisdom, you will be thankful for every means that promotes this happy end, and endeavor to improve all your trials, for the increase of your humility. Study the law and Gospel, and your own hearts and lives, with this very point in view. Look back on the mischievous madness of your former course. Compare your present attainments with your advantages and your obligations. Notwithstanding all the sweet and awful methods God has taken with you, the obligations he has laid you under, the infinite pains he has taken to bring you to a right spirit, how much unmortified pride and rebellion remains to this day! Was ever wretch so vile! How far, how infinitely far are you from being what you ought to be! What shame and confusion of face belong to you. Could you once have thought you would prove such a froward, ungrateful creature, as you have been since your conversion? How must holy angels or saints in heaven abhor your frame of mind? How must God himself abhor you, did he view you otherwise than as clothed with the righteousness of his Son! Watch, then, and pray against pride; and make the growth of humility a main test of all growth in grace. Examine—do you get poorer in spirit than ever, more inwardly and deeply sensible of your wants and weakness, your vile and sinful defects, your entire dependence on God, your infinite obligations to free grace? And does this humility appear genuine, by its influencing your whole conduct, making you more watchful, patient, meek, forgiving, modest, thankful, more willing to be the servant of all, &c.! You cannot well thrive in any other grace, unless you grow in this; and if you increase in real, genuine humility, you cannot be in an ill condition. Without it, all gifts, privileges, honors, and external advantages, are likely to become ruinous temptations to pride, and means of falling into the condemnation of the devil. So far as it is possible for a person to have the exercise of any other grace, while he is greatly deficient in humility, there is danger that Satan will take occasion from thence to lift him up to the pinnacle of spiritual pride, that he may afterwards cast him down into an horrible pit of sin and sorrow. In fact all supposed experiences that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.—*Dr. Ryland.*

RETIRING FROM THE WORLD.

Many years ago, when preaching, I made the following remark, which undoubtedly was not what is frequently called a thought of the moment, but the result of observation. The remark was, "that during life I had more than once noticed persons who had, by great industry, under the smiles of Providence, obtained property; and who, when advanced in years, had reared a house in the country, with the design of retiring to it in their old age, in order to enjoy ease and freedom from bustle and care: but that, before the house was ready for their reception, they were removed to the eternal world, as an instructive lesson to survivors."

On coming into the vestry after the worship was concluded, one of the deacons expressed to me a hope that the above remark would not turn out to be applicable to their brother deacon, Mr. ———, who was present, and who was building a house in the country, professedly for the very purpose I had stated, of which I was entirely ignorant. But in the course of a few months it did prove applicable both to him and his wife. They died together, and were carried together, on the same day, to the same grave; and both of them, I believe, feared and loved the Lord God of Israel. However, who can tell how often they may have secretly cherished the prospect of retiring, with a competency, from the toils and cares of life, expecting then to enjoy a kind of heaven upon earth, forgetting that here was not their rest, that they only resembled birds of passage, and ought, through the whole journey, to live like strangers and pilgrims on the earth, "forgetting the things that are behind, and pressing forward unto those that are before, even the prize of the high calling of God in Christ Jesus."

Even in Christians there may be a likeness to the man in the Gospel,

(Luke xii. 16,) who in consequence of having property, laid up sufficient for the support many years of ease and exemption from care; yet, at the very time he was congratulating himself on his good fortune, the summons was preparing for his appearance in the eternal world.

The happiness to be derived from this kind of retirement is more in idea than it ever proves to be in reality. A tradesman in London, who had risen to wealth from the humble ranks of life, resolved to retire to the country to enjoy, undisturbed, the rest of his life. For this purpose, he purchased an estate and mansion in a sequestered corner in the country, and took possession of it. While the alterations and improvements which he directed to be made were going on, the noise of hammers, saws, chissels, &c. around him, kept him in good spirits. But when his improvements were finished, and his workmen discharged, the stillness every where disconcerted him; he felt quite miserable. He was obliged to have recourse to a smith upon his estate for relief to his mind, and he actually engaged to blow the bellows for a certain number of hours in the day In a short time this ceased to afford the relief he desired; he returned to London and acted as a gratuitous assistant to his own clerk, to whom he had given up his business.

There are many strong and tight vessels, still fit for sailing about the globe, dismantled and laid up, at present in our harbors: but the reason is, they have nothing to do, there is no demand for their service. However, there is no license for men to be laid up in ordinary, who have health and a measure of strength or vigor continued to them. There are constantly many useful things which they might do or promote, in such a world as this; and He that made them has commanded that they should work while it is day, for a night cometh when none can work here, either for God or the good of mankind.—*Lond. Mag.*

CONFORMITY TO THE WORLD.

In a recent interview with a friend, the following reply to the question, What are your prospects for eternity, made a deep impression on my mind: "O Sir," replied he, "conformity to the world has been my ruin. I once had high hopes of heaven. I looked upon myself as a pilgrim travelling to the heavenly world; I had bright hopes and great confidence in myself. I neglected to watch. I engaged in the business of the world, & was eager after its riches & honors. Being young and lively, I was often in the company of the young, and of those who cast off fear and restrained prayer before God. By insensible degress, I grew indifferent about religious things. After associating with the ungodly, I found myself more and more unqualified for private duties, and then by degrees I began to omit secret prayer, and to neglect to study the word of God. At this time also I sought popularity. My maxim was that to be useful in the world, a persen should be honored by the world: To obtain this honor, I had to conform to the opinions and practices of the world: To conform to these practices, I own, at first shocked me. I could not give up my religion, and my Bible plainly told me that 'whosoever would be a friend of the world was the enemy of God;' (James iv. 4) I say even the thought of conforming in practice to the world shocked me. But the more I went into worldly company, this dread of conforming to the world would wear off. Time passed along. I was prospered. The world smiled upon me—my friends flattered and caressed me—and in a little time I became completely entangled in the world and wholly conformed to it. Sometimes the thought of my situation would come into my mind, and alarm me. I knew that all was not right, but being indisposed to examine my own heart then, I invariably put it off to a more convenient time. In this way I grew hardened; and I fear that I have been deceiving myself, and that my hope will prove to be that of the hypocrite, which will finally perish.—*West. Intel.*

STORY FROM THE MISHNA OF THE RABBINS.

During the absence of Rabbi Meir from his house, his two sons died, both of them of uncommon beauty, and enlightened by the law. His wife bore them to her chamber, laid them upon the bed, and spread a white covering over their bodies. When rabbi Meir returned, his first inquiry was for his sons. His wife reached to him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked, "Where are my sons, that they too may drink of the cup of blessing?" "They will not be far off," she replied, and placed food before him that he might eat. He was in a glad some and genial mood; and when he had said grace after the meal, she thus addressed him: "Rabbi, with thy permission I would fain propose to thee one question." "Ask it then, my love," he replied. "A few days ago, a person entrusted some jewels to my custody, and now he demands them; should I give them back to him?" "This is a question said rabbi Meir, "which my wife should not have thought it necessary to ask What! wouldst thou hesitate or be reluctant to restore to every one his own?" "No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith." She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies. "Ah! my sons, my sons," loudly lamented their father; "my sons! the light of my eyes, and the light of my understanding. I was your father; but ye were my teachers in the law." The mother turned away and wept bitterly. At length she took the husband by the hand and said, "Rabbi, didst thou not teach me, that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord!" "Blessed be the name of the Lord!" echoed the holy man; "and blessed be his glorious name for ever."

ADVICE TO A YOUNG LADY.

By the late Rev. Mr. Pearse, of Birmingham, Eng.

"I hope that amidst her various acquirements of an ornamental or scientific nature, my dear girl will not omit that first, that great concern, the dedication of her heart to God. To this, my dear friend, every thing invites you that is worthy of your attention;—the dignity of a rational and immortal soul; the condition of human nature; the gracious truths and promises of God; the sweetness and usefulness of religion; the comfort it yields in affliction; the security it affords in temptation; the support it gives in death, and the prospect it opens of life everlasting. All these considerations, backed with the uncertainty of life, the solemnity of judgment, the terrors of perdition and the calls of conscience and of God;—all demand your heart for the blessed Jehovah! This, and nothing short of this, is true religion! Oh! what a blessedness will attend the hearty surrender of yourself to the God and Father of men! Methinks I see all the angels of God rejoicing at the sight; all the saints in heaven partaking of their joy; the Saviour himself, who died for sinners, gazing on you with delight; your own heart filled with peace and joy in believing; and a thousand streams of goodness flowing from your renovated soul, to refresh the aged saint, and to encourage your fellow-youth to seek first the kingdom of heaven, to press on to God."

WOMAN'S PROPER ELOQUENCE.

Woman cannot plead at the bar or preach in the pulpit, or thunder in the senate house. Yet hers is no trifling eloquence. Its power, though unostentatious in display, is mighty in result. In the retirement of her own family, in the circle of her friends and acquaintances, in the various intercourse of society, what a charm can woman spread around her, what a zest to every other enjoyment she can impart, what encouragement she can give to virtue, and what reproofs to vice, what aids she can afford to the cause of religion; in short, what an amount of good she can accomplish, and what an immense influence exert, by her *mere conversation*. Is it not, then, of vast importance, that her powers of conversation, should be cultivated, as a part of the course of her education, and not left as they too often are, to take their whole character from the adventitious circumstances of life in which she may be placed?—*Gallaudet's Address.*

THE RULING PASSION.

We witnessed a few days since, a specimen of the *ruling passion* which amused us considerably, till the second thought forced us into a moralizing mood. Whilst standing on the steps in front of our host's, a horse which had been fastened near a store opposite, some how got loose, and throwing his heels and the mud high in the air, darted away with the speed of a racer under whip and spur. Some person informed the owner who was within, when he rushed out into the street, bawling like Richard at Boswoth, "My horse! My horse! why don't you stop my horse!" "Here's your jug," said a lad, picking up a sack which had fallen from the saddle with the article in one end, and a stone to balance it in the other; "here's your jug, sir."—"O very well," returned the man in a subdued voice, "If the *jug* is safe let the *horse go*."

Onondaga Journal.

GAMBLING.—I look at every man as a suicide from the moment he takes the dice box desperately in his hand, and all that follows in his career from that fatal time is only sharpening the dagger before he strikes it to his heart.

A heathen could say, when a bird (scared by a hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thine enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.

We never saw parental feeling and Christian resignation any where better expressed, says the Philadelphia Press, than in the following observation of the Rev. C. Wolfe:

"My gems are falling away: but I do hope and trust it is because God is making up his jewels."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 2, 1828.

BIBLE FUND.

Persons who have subscribed to the fund for the purpose of supplying the whole state of Kentucky with Bibles, are informed that the first instalment on their subscriptions is now due; and they are requested to make payment to Mr. LUTHER STEPHENS, Treasurer of the Board of Commissioners.

FAYETTE COUNTY BIBLE SOCIETY.

The annual meeting of this Society will be held in the 1st Presbyterian Church in Lexington, on Monday evening the 14th inst. at candle light.

EDITORIAL PERPLEXITIES.

"*To our Patrons.*—Many an intelligent reader of a religious newspaper supposes himself to understand what are the peculiar duties of an editor, and is ready to form in his own mind a plan of management which would be preferable to any which has been carried into effect. This is perfectly natural. But the man who steps into the editorial chair is soon surrounded with innumerable difficulties, and is in a fair way to learn that it is easier to contrive than to execute. In all matters of a prudential nature there are endless varieties of opinion. What one would advise, another would censure. What one would approve another would condemn. One is all for duty; another is for doctrine. A third desires little else than intelligence; a fourth is best pleased with discussions; a fifth deprecates the influence of discussion. A sixth likes an occasional tinge of sectarianism; a seventh abhors it. An eighth is pleased with knotty points in theology; a ninth would confine these points to pamphlets and seminaries. A tenth perhaps, presuming on the learning and intelligence of our patrons, would have us raise our paper to a higher intellectual pitch: an eleventh, presuming that we have none but common readers, would have us become less intellectual, more simple and diffuse. A twelfth, perchance, thinks every thing of stories and wonderments. A thirteenth has heard whispers and surmises, and is on the look out for sectional feeling, prejudice and individuality; and this perhaps when his own section of country has furnished the articles in question.

What then remains to be done? The editor of this Paper is ready to listen with patience to all these and a thousand other suggestions, and to be continually seeking the path of duty; but while he does this, he must be allowed to make up his own judgment, as in the fear of God. His alone is the responsibility. To his own Master he must stand or fall. At the same time he would be grateful for every useful hint or communication."—*W. Rec.*

INDIAN MISSIONS.

Board of Agency at Louisville, Ky.

To the Editor of the Western Luminary,—"Will you be so kind as to give publicity to this very unexpected occurence in reference to the appeal of the Mission Stations among the Indians, through the Louisville Board of Agency, to their brethren in Kentucky, for assistance;—that not one dollar has been received and very few articles, such as were enumerated to be wanting, have been sent in. We at home can live, eat and be merry if we list, but the missionaries may pine in neglect and want. May the spirit of all grace, enlighten our minds, and persuade our selfish hearts, that *this thing* should not be so.

JOHN P. HARRISON, *Sec'ry.*

REVIVAL IN PHILADELPHIA.

Extract of a letter from Philadelphia to a gentleman in New-York, dated March 11th, 1828.

Appearances in this city are now very delightful; especially in the Northern Liberties and in Southwark. In Mr. Hoover's congregation in Southwark, as many as 80 persons are more or less impressed; about 25 of whom have obtained a hope. In Mr. Patterson's congregation (N. L.,) the inquiry meetings have been constantly increasing from the first, and last evening the number who attended was more than 100. The prayer-room below was full to overflowing; and every thing appeared very solemn and encouraging. In Mr. Livingston's congregation the excitement is increasing, and 50 or 60 attend the inquiry Meetings. The whole city seems to be moved. I have never before seen in it such appearances of a general revival. *N. Y. Observer.*

SMITHFIELD, N. Y.

Says a letter from the Rev. Mr. Armstrong, dated Smithfield, N. Y. Jan 22, "My congregation has been favored with a time of refreshing from the presence of the Lord, which commenced about the middle of September last, and still, we hope, continues. Twenty three have connected themselves with the church, and more, it is believed, will present themselves when an other opportunity occurs. The whole number who have obtained a hope is more than 40."—*N. H Intel.*

From the Boston Recorder.

BIBLE CLASSES

MESSRS WILLIS & RAND—I kept the last Sabbath in a congregation within 12 miles of Boston, where the Lord had recently shed down, in copious measure, the gracious influences of his Holy Spirit. Of the fruits of this revival about 230 were received to the church the last year, 200 of whom were members of the Bible classes in that single congregation. This institution was planted there more than four years since. About 30 persons were first associated; but the number continued increasing before the revival, till 80 were on the Bible class list. The inquiry, what shall I do to be saved, was first made among members of the Bible class, and as the anxiety about the salvation of souls increased, the attendance on Bible Class instruction increased, till more than 400 have become regular attendants on these exercises. Of the first 80 associated, 75 have made a profession of religion, and the others, some of whom are in the grave, all have given evidence that Divine truth had strongly impressed their consciences, if its influence had not sanctified the heart.

ORIGINAL ANECDOTE OF A SABBATH SCHOOL SCHOLAR.

Last Sabbath, as the children were assembled at the 3d Presbyterian church in this village, a few of them were standing in the porch. A wagon, with a number of persons in it, apparently on a journey, stopped, and one of the men called out to the children, "Halloo there, what sort of religion do you have here;" one of the lads replied, "A sort of religion that forbids our travelling on the Sabbath." The inquirer passed on without making any reply.

Rochester Observer.

RELIGION IN PRUSSIA.

A letter from Rev. Dr. Kniewell, of Dantzig, to the General Lutheran Synod of the United States, says, "I gladly avail myself of this opportunity to give you some information on the state of religion in this country. I will merely say a few words on the Province of East and West Prussia in which I reside. It is indeed a splendid evidence of the divinity of our heavenly King, and a glorious fulfilment of his promise in Mark xiii. 31. "heaven and earth shall pass away, but my words shall not pass away," that we see the spark of Gospel light, which had long been concealed beneath the darkness of human wisdom and the traditions of men, warming the hearts of multitudes and blazing forth with increasing lustre. Since the Gospel is again preached in its purity, and the doctrines of human depravity, and repentance, and faith in the divine Redeemer, are freely and generally inculcated, public worship is again attended and religion prospers. The deep interest which is felt in Bible and Missionary Societies, the cheerful aid afforded to every object connected with the progress of religion, the erection of new churches and the repairing of such as were decayed, all these circumstances afford the strongest evidence that religion is in a very prosperous state. There are indeed still many left who advocate the cause of error, and some who have fallen into enthusiasm, and given occasion to the enemy to ridicule the devotion of those who worship God in spirit and in truth."

PLAN FOR THE ABOLITION OF SLAVERY.

Let the whole slave population of the British colonies be 800,000. At 50l. each, which is a high estimate when thus made to include all ages, the sixth part of their whole value to the owners is short of seven millions. By funding this sum to the credit of the proprietors, one day's free labour to each slave might become the universal law of the British West Indies. The registry of slaves gives every facility for assigning the shares of this stock to the respective proprietors, whether they be principals or mortgages upon the estates. And when once this arrangement is made, a patent and practicable way is opened for the full deliverance of the negroes from a state of slavery. Whole gangs are not unfrequently hired out at 3s. 4d. currency a head per day, and their maintenance, and there can be no doubt, from the difference between free and forced labor, that an ordinary working slave could earn for himself on the day that is his own, at least 3s. 4d. sterling. This sum weekly, is more than 8l. a year, or about a sixteenth part, perhaps, of his whole value; and for which last sum, therefore, he could, in less than three years, purchase another free day each week. With the earnings of two or three days, he could, in another three years, purchase two more, and then, in a year and a half, could work out the freedom of his whole week, or his entire emancipation. At all events; in seven or eight years, each individual, if in health and full strength, could work out his own deliverance

from slavery; after which he might proceed to do the same for others of his family, if he has one. The freedom of a woman, when once accomplished in this way, would, by the existing law, secure the freedom of all the children that are afterwards born by her; and this would be of prime importance in extending the work of emancipation.—*Chalmers.*

MISSION PRESS AT MALTA.

The *American* Mission Press at Malta was sent out from Boston in the beginning of 1822, and went into operation in August of the same year, under the direction of the Rev. Daniel Temple, who still retains the general supervision of its concerns. In December, 1826, the mission was re enforced by Mr. Homan Hallock, a printer by profession, who has since conducted the mechanical part of the business, and to whom, under date of December 25, 1827, we are indebted for a full account of the operations of the Press, from the date of its establishment to the 1st of November last.

From this statement it appears that the number of Tracts which have been printed in Modern Greek, is 62; editions, 78; copies, 71,050; pages, 3 732,000. In Italian, 43 *Tracts*; 51 editions; 55,500 copies; 1,706.000 pages. In Greco-Turkish, 1 *Tract*, 2 editions; 1,500 copies; 36.000 pages. Total, 106 *Tracts*, (those which are printed in more than one language being reckoned according to the number of languages;) 131 editions; 128,050 copies; 5,474,000 pages.

Of the Greek *Tracts*, 2,580,640 pages have been distributed; of the Italian, 850,112. *Total*, 3,440,750 Of the Greek, 1,154,440 pages remain in the Depository; of the Italian, 855,888. *Total*, 2,007,328.—*N. Y. Obs.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to Jan 16th and Liverpool to the 17th.

The Ministry.—Says a London paper of Jan. 12th, every thing which has transpired respecting the new ministerial arrangements, (up to this hour, two o'clock,) confirms the opinion that Mr. Peel will be the First Lord of the Treasury, and the ministerial leader of the House of Commons.

Bursting of the Thames Tunnel and six men drowned.—We regret to announce, that a second irruption of water took place early on Saturday morning into the Thames Tunnel, and that the gush was so sudden and violent as to cause the loss of six lives. About 100 men were employed at the time of the irruption, and the confusion was tremendous. In three minutes the tunnel was entirely filled with water. Mr. Brunel, jr. was in the shield at the moment, and narrowly escaped with his life by swimming; he is much bruised in various parts of the body, [Mr. Brunel is said to be an American.]

Turkey, &c.—Great preparations are said to be making for war at Constantinople; muskets to the amount of 120,000 had been procured, and several thousand militia had already arrived from Asia, which is the more remarkable, as the Turkish troops seldom muster before spring. It is also said, that the Saltan was negociating a loan on the profits of the mines of Asia Minor, of 100,000 piastres. He was negociating with his powerful subject, the Viceroy of Egypt, for that purpose.

A twenty gun ship, going through the naval evolutions at Alexandria under the French officers, has been blown up, and the crew and two of the French instructors perished.

An extensive revolt has broken out in Arabia, which compelled the Viceroy of Egypt to send troops for its suppression. The rebels had obtained advantages in several actions, and are said to have taken possession both of Mecca and of Taif; 20,000 men were on their march from Cairo to arrest their progress.

Buenos Ayres.—The Baltimore Commercial Chronicle publishes a letter from an officer of the Buenos Ayrean National Schooner Presidente, Captain Allen, which gives a history of her late capture of a Brazilian brig of war and her convoy, a ship deeply laden with the Emperor's stores, bound to Montevideo. The brig had six long twelve pounders and sixty-two men, the schooner four long nines and four twelve pound carronades, with seventy one officers and men. They fought two hours, and then the patriot boarded and drove the Brazilians all below with the loss of their captain, lieutenant, and thirteen men killed and ten wounded. The schooner had none killed and eight wounded. The brig and ship were taken into the Salado river and unloaded, where they were afterwards burnt, to save them from the Brazilian fleet which came in and fired upon them.—D. Adv.

P. S. After our paper had gone to press Havre dates were received by way of Boston to Feb. 8th.—The Chamber of Deputies opened on the 5th, when a speech was made by the king, in which he speaks of the battle of Navarino as "at once the occasion of glory to our arms, and the most brilliant evidence of the union of the three flags."

The British Parliament was opened Jan. 29th by a speech from the King. He speaks of the battle at Navarino as an "untoward event," as exposing the pacific relations of Europe to be interrupted, and expresses a strong desire that the difficulties with Turkey may be terminated without a war.

The new Ministry has been officially announced, with the Duke of Wellington at its head, in the place of Lord Goderich. Mr. Huskisson is Colonial Secretary, and Mr. Peel Secretary of the Home Department.

Gen. Church was said, on the 31st of Dec. to be investing Missolonghi with 6000 men, having taken Vassiladi on the 29th. Capt. Hastings, with his steam boats and a flotilla, was before the place.
N. Y. Gaz.

EARTHQUAKE.

Says the National Intelligencer, a slight shock of an earthquake was felt in this city, on Sunday evening last, between 10 and 11 o'clock. It was perceived by some more sensibly than by others, according to their actual position or occupation at the moment. It was strong enough to make the furniture rattle & glasses jingle. For the last eight and forty hours, we have had a remarkable hazy atmosphere, something like our dark but delightful Indian Summer days. Whether this circumstance has or has not, any connexion with the Earthquake, we leave for the determination of those who are more skilled in such matters than we pretend to be.

[Two shocks were felt in Baltimore about the same time.]

An Earthquake was felt at Odeltown, in Canada, on the 25th Feb. It was attended with a hollow rumbling noise, which produced the impression of the narrator, that the house was on fire. He started from his bed and made search. The sound gradually retired until the silence of the night was restored. The same sound was heard by other persons.

LAKE SUPERIOR.

According to late surveys of the boundary between the United States and Canada, about one thousand rivers and streams empty themselves into this enormous inland sea. It is intimated that an elevation of nine feet in the waters of this lake, would cause them to flow over into the sources of the Mississippi, instead of running in their present direction. An earthquake, such as was experienced in Chili in 1822, might be attended with tremendous consequences to that region of country.

RAILWAY FROM LAKE ERIE TO NEW-YORK,

A Correspondent of the Journal of Commerce proposes a railway from Lake Erie to New-York, direct. The distance is supposed to be 300 miles—the cost, at $7,000 per mile, $2,100,000—locomotive engines, $50,000. He calculates that 50 passengers would travel the route daily, which at 15 dols. each, would produce 469,300 dols. besides the amount received for freight or merchandize, &c, "It is to be understood says the writer) that the carriages would possess all the means of comfort, for eating, sleeping and rest, that is now enjoyed on board the steam boats."

DISTRESSING OCCURRENCE.

The Michigan Sentinel of the 9th ult. states, that five entire families, residing upon Locust Point, Ohio, between Maumee Bay and Lower Sandusky, are supposed to have perished in a storm which occured previously to that date. Their dwellings were situated on low land with extensive swamps in the rear, which were flooded at the commencement of the storm.

To the Publishers of Papers and Periodical Works throughout the United States.

It is intended before, or certainly by the 1st of May next, in a pamphlet, with other statistical matters, to notice all the Newspapers and periodicals in the United States, and the city or town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you, who will insert this notice *once*, and forward a paper, or a copy of the work you publish to Philadelphia, directed to,

"THE TRAVELLER"

Philadelphia, Feb. 22, 1828.

CLERICAL OBITUARY.

After a list of the clergymen who died in this country in the year, 1827, the N. Y. Observer, says,

The whole number of names in the above list is 86. Of 60 whose ages are known, the average is 56 1-2 years. Eighteen, (almost one third) had completed their "three score years and ten;" seven lived to the age of 80 or upwards; three to the age of 83 or upwards; and one to the age of 87, having been pastor of a church 62 years. We doubt if the same number of men taken promiscuously, from any other profession, would be found to include so many instances of longevity. Here then is a monument to the temperance and frugality of clergymen, as well as to the influence of these habits in prolonging life.

While death has thus been thinning the ranks of those who minister at the altar, our population has increased at least 300,000; equal to the total inhabitants of the State of New-Jersey. To afford them an adequate supply of Gospel instruction, not less than 300 ministers are required; and to fill the places of those who have been removed by death, upwards of 100 more. Have then 400 ministers, duly qualified, entered the wide field of our country within the past year? Probably not half that number. To furnish them from our Theological Seminaries, would require four fifths of all the students they contain. This year, the number of deaths will doubtless be as great, and the increase of population still greater. What is to be done? As things are now going, when will our country be supplied with ministers? Never.

SUDDEN DEPARTURE OF EMINENT MEN.

It is a very singular fact, that within a short time, the following distinguished men have died almost instantaneously, viz. William Pinkney, and Robert G. Harper, of Baltimore. William P. Van Ess, and Thomas Addis Emmet, of New-York, Richard Stockton of Princeton, New Jersey, and Governor Clinton, at Albany. Mr. Pickney, Mr. Harper, Mr. Stockton, and Mr. Emmett, were practising lawyers, of the most distinguished talents in the profession. Mr. Van Ness and Governor Clinton had both belonged to the bar, but had left the practice for a good many years. Mr. Pinkney, Mr. Harper, and Mr. Emmet died in term time, and whilst laboriously engaged in professional business, an excessive attention to which probably contributed to their sudden decease.

We mentioned, yesterday, (says the National Intelligencer,) the sudden death of General James Geddes, of Charleston. He was attacked with apoplexy; and notwithstanding the best medical aid, was at hand, and the usual remedies resorted to, expired almost immediately. His eldest son, John Geddes, Esq. strange to relate, soon after swooned away on beholding the corpse of his father, and in the course of a few hours, was himself a corpse.—They were both interred on the 6th inst. with every demonstration of public respect.

DIED,

In Lexington, on the 20th ult. Mr. WILLIAM OLDHAM, at an advanced age. He bore a lingering and painful illness with christian fortitude and resignation, & died with a full assurance of a blessed immortality through the atonement of the Divine Redeemer.

From the American S. S. Magazine.

"GO! BE A DROP."

As one who feels his heart engaged in the service of his divine master, as a labourer in the Sabbath-school, I beg leave to submit a few remarks to your consideration, for you to use as you may see fit, should you deem them worthy of notice. At one of our teachers' quarterly meetings, sometime since, an address was made by one of the ministers of the city, some parts of which I shall endeavour to relate.

"There is no institution in which I take more interest than in that of Sabbath schools. The safety of our country depends upon them. Our country is making a great *experiment*, whether man is able to govern himself or not. I say *making*, because we have but begun to make the experiment. We are far enough from perfection. We do indeed have our *Fourth of July*, and our boastings, and our carousals! Our country is growing rich! is growing powerful! is growing *proud!* she is ripening for destruction. I tremble when I see how the Sabbath is profaned! how the floods of our youth pour forth from our city, in riding and in sport, on that day; and I would say to that man, that does profane God's holy Sabbath, let him be who he will, or let his professions be what they may, that he is a traitor to his country. He is laying a death blow to her dearest interests.

There are but two ways in which men can be governed; the one is by power, dungeons, prisons, tortures, stripes, chains; the other, by intellect and moral control. What is to become of those children whose parents are intemperate, and of those, whose parents go a riding or sporting on Sunday, instead of giving them instruction drop by drop, and line upon line? What is to become of that vast multitude, who, if they did not get instruction at the Sunday school, would get no religious instruction? How is the mighty mass of our nation, to be kept from putrifying, but by having the salt thrown into it? The Sunday-school teacher may look at his little class of eight or ten, and say, 'What is this compared with a whole nation?' and may think that he cannot do any good,—and that his duty is what may be done, and it is well if it is done; and if it is not done, it is pretty nearly as well.—But this is a dangerous principle; for the nation is not to be reformed by any sudden movement; this is not the way which God has appointed; and it took God, himself, six days to make the world; likely enough to exhibit to man the effect of patient industry;—and he, who might have caused the stately oak to rear its trunk, and to stretch its mighty limbs, by a word of his power, has caused that it should come from the little acorn. In the watering of the earth, he might suddenly overflow it. But he has caused that it should be watered drop by drop, and sometimes by the almost imperceptible dew. What if one of those drops should say, that it was of no use for it to go down to the earth, that it could do no good? But God says, 'Go!' he says to the Sunday-school teacher, 'Go!—go, be a drop!' What if all the vast labour of the United States was to be put before one man, for him to perform alone! He would faint at the very thought of it. But let him have a little farm given him, of sixty, or a hundred acres, to break up, to clear the wood, to scatter the seed. Then he would brighten up, he would go about, and perform his business with energy and success."

These desultory sketches were written from memory, in my journal after returning from this very refreshing meeting; in turning to it since, the ideas have frequently excited in me a greater spirit of exertion; and I was willing to be a drop, or to be any thing, that I might labour in the vineyard of that glorious Redeemer, who though he was nailed to an accursed tree, for my cruel sins, is now seated on the right hand of the throne of the majesty in the heavens, and I would look forward to that day when the sea shall give up the dead that are in it; and when death and hell shall give up the dead that are in them, and they shall be judged every man according to his works, and with an humble sense of my own weakness, fervently pray, that with all my fellow teachers now co wokers with God, and with his son Jesus Christ, in the salvation of immortal souls, I may be found faithful, and that we all may be permitted to surround the throne of the Eternal; and with all the spirits of the just made perfect, join in the song of "worthy the Lamb that was slain."

A. Y. M.

A GREAT READER OF THE BIBLE.

Mr. Job Potter a native of that part of New Haven in Connecticut, which is now Hamden, died at Meadville in Pennsylvania on the fourth day of October last, in the seventy-sixth year of his age.

Having during eleven years previously to the close of life been an inhabitant of this village, and having access to the library of Alleghany College, it may be remarked, that no one read so many of the valuable historical and theological books of this institution as did the venerable Mr. Potter; yet, in all that period, as also from his youthful days, he was a daily and diligent reader of the Bible. It is a fact, to which it would be hardly possible to find a parallel, that, in six years and six months prior to his death, notwithstanding his other voluminous reading, he read the Bible through, in course, taking due proportions of the Old and New Testaments, in regular order, no less than *forty seven times!* He was advanced in the forty eighth time to the end of the Epistle to the Romans, and to that part of the book of Job, where he read the last time he opened the sacred volume, *I know that my Redeemer liveth.*

It was his remark, that something new occured every time he read it, and that he found an inexhaustible source of consolation. He disclaimed all dependence on his own works of righteousness. His sole reliance for salvation was on the merits of the dear Redeemer, and his end was peace. *Ib.*

From the Visitor and Telegraph.

A DRAMA IN FIVE ACTS.

ACT I.—*Scene the Church yard filled with people.*

Group I.—1. *Citizen.*—Have you read Clay's vindication of himself? It is a most triumphant refutation of the charges heaped upon him, by his ambitious and malignant foes, and must force conviction upon the minds of all who read it. Mr. Porter, I have often heard you lamenting, that corruption had crept into the councils of our nation, and expressing your apprehensions, that our republic was soon to share the fate of all others. What think you now? Are you not satisfied that "bargain and sale" in this case at least were never made?

2. *Citizen.*—Do not push friend Porter so closely, you know he is a Jackson man from top to toe, and feels bound to support his party.

Mr. Porter.—I am bound to support no party, and will follow none, when it departs from the path of honesty and patriotism. I love my country and will advocate such men and measures, as will best promote its welfare. If I were satisfied that Clay's course had been one of strict integrity, I should rejoice to say so. But I am not convinced, that he acted on the principles that should govern every distinguished and honourable statesman. Had not Clay accepted the highest office at the disposal of the man, whom his influence had placed in the Presidential Chair, I should have thought differently of him; but—

3. *Citizen.*—[Coming up] What! talking politics at the door of the church, and so loud that I heard you long before I got here! The old parson is just behind me, and if he hears you in this strain he will draw down his face as long as a horse's, and very likely give us a slap in his sermon.—*Omnes Silent.*

Group II.—*Several gentleman seated on a bench.*

Capt. Davis.—I am afraid Mr. Skinner, that we shall get no ice this winter.

Elder Skinner.—I begin to fear it too: though sometimes we have cold weather in February, and it is not probable that the whole winter will be as mild as it has been so far.—But what fine weather it has been for farming operations. I have never done so much work in the month of January before. My clearing has gone on delightfully, and I promise myself a fine tobacco crop this year, if a fresh should not come and destroy it.

Capt. Davis.—How large a crop do you expect to pitch?

Eld. Skinner.—About 90 thousand hills.

Capt. Davis.—My force is as large as yours, but I shall not be able to make near so large a crop.

Eld. Skinner.—You know I clothe and feed well, and since we have slaves, it is best for them, as well as us, that they should be kept busy.

Enter Clergyman.—How do you do gentlemen? I am glad to find you so soon at church; and I think I am not mistaken in the subject of your conversation. I trust you feel the importance of the Bible cause as deeply as I do, and that you were concerting measures for promoting it. You recollect Mr. Skinner, I gave you my views on the subject yesterday, and you agreed with me, I believe, that every member of the church, and especially its officers, ought at this time, to put forth every energy and cease not from their labor of love, until a copy of the Holy Scriptures is placed in the dwelling of every family. You have been consulting about the matter? and I should be glad to know what plans of operation you and these friends have formed.

Eld. Skinner.—You are mistaken about the subject of the conversation we had.

Clergyman.—You have given the subject attentive consideration, and are prepared to express your opinion about the measures I proposed.

Eld. Skinner.—(Abashed.) To tell you the truth, sir, my mind has been so much engaged about my plantation business, that I have not even thought of the Bible Society since I saw you.

Clergy.—Indeed! (sighing.) but there is Mr. Trueheart who is always ready for every good word and work. I will go and talk with him.—*Exeunt omnes.*

ACT II.—*Scene the Church nearly filled.*

[Enter gentlemen, wearing their hats to their seats, bowing and smiling to ladies across the house, and

shaking hands with acquaintances whom they pass.]

GROUP I.—1. *Young Gent.*—(stretching over the back of the pew.) Frank, why did'nt you go to the party last Friday night? It was a most elegant party—the most sweet and agreeable ladies you ever saw, and handsome too. Oh, I would not have missed it for the world.

2. *Young Gent.*—Don't talk so loud, Thom, they are staring at you all over the house, we'll talk about it as soon as church is over.

GROUP II.—*Ladies in conversation.*

1. *Lady* —Now I do say, that it is enough to provoke a saint, to be treated as I have been by my servants last week. Besides, I am concerned about the poor creatures' morals. They pretend to be religious, but strange to tell, I can't get them to come to church. I was going to tell you how they have served me, and it has perplexed me so, ever since last night when they brought in their cotton, that I have hardly yet become quite composed.

2. *Lady.*—(At the end of the seat, raising her eyes from her Hymn Book.) We all have our troubles and cares, especially those who are obliged to manage the affairs of large families; but we ought, when the labors of the week are suspended, by the return of the Sabbath, to suspend also our earthly cares, and give our undivided attention to the things of the other world, to prepare ourselves by prayer and meditation for the services of the sanctuary, and go there with the expectation of meeting our Saviour, and receiving a blessing from him.

1. *Lady.*—You are no parson, (Aside.) I am sorry madam if I have offended you, I did not intend to interrupt your reading, and—

3. *Lady.*—Here comes the parson.

[Those at the door enter the church, and some run up the gallery stairs with much noise.]

ACT III.—*The services of the sanctuary.*

[While the minister is pronouncing the blessing the gentlemen snatch up their hats, put on their gloves, and stand ready to start at the Amen.]

ACT IV.—GROUP I.—*Some young ladies.*

1. *Young lady.*—Oh! did'nt we have a delightful party, at General Carter's? I never was so happy in my life.'

2. *Young lady* —That we did, I've thought about it almost ever since; I have not heard five words the minister has said to day.

1. *Young lady* —You are invited to Mr. Trumbull's to morrow night?

2. *Young lady.*—Yes, and I would'nt be deprived of going for any consideration. Good bye till then—be sure to wear that new dress; it makes you look so charming.

GROUP II.—*Gentlemen crowding down the aisle.*

1. *Citizen.*—What a dull prosing discourse we have had, so much about faith and repentance, and all those technical terms.

2. *Citizen.*—And so long too, who can sit quietly when he knows that his dinner is spoiling, and feels the keen remonstrances of his stomach! —*Exeunt ambo.*

Mr. Howard.—Were you not very much pleased Mr. Skinner, with the truly evangelical sermon of our good pastor? He set forth the truths of religion, in such a plain affectionate, and forcible manner, that I am sure every one must go away with more exalted views of religion, and more humbling views of himself.

Eld. Skinner.—It was a very good sermon. But I am somewhat apprehensive that our parson is going rather too far, in insisting on good works, and urging upon us so very many benevolent objects, as he calls them, as if they were to procure our salvation, when we read, "by faith are ye saved."

Mr. Howard.—This is an important point, which I should like to converse upon with you. We shall in a few days have an opportunity In the mean time I desire you to read the xxvth of Matthew.—*Exeunt omnes*

ACT V.—*Gentlemen, ladies, carriages, horses, all in motion.*

GROUP II.—Two gentlemen.

Mr. Blake.—I understand Mr. Sharper that you sometimes buy paper.

Mr. Sharper.—I have done it in a few instances, to accommodate my friends.

Mr B —I have a bond of three hundred dollars with good security, due in six months, and should be very much obliged to you if you could give me the money for it, as I am in pressing necessity.

Mr. S.—I have but little money, and besides this is Sunday.

Mr. B.—I beg your pardon; I did not know it was against your principles to do a *little* business on Sunday. I will call on you next week, if I should not get accommodated with out going so far.

Mr. S.—I have a little money, but am not anxious to part with it. However, to oblige you I will take your paper, at 25 per cent. I believe I have the money with me. We can sit down on this bench after the people are all gone, and do the business.

Mr. B.—I'll see you again presently—(goes away.) Oh that hypocritical skinflint: he is well named Sharper; 25 per cent. for 6 months; he would take the blood from my veins, if he could make bank notes of it. Not a cent shall he have from me.

GROUP II.—*Cler.*—Do brethren, endeavor to interest all your neighbors in this enterprise. You can urge it, not only on christians, but upon all, who love their country.

Mr. Howard.—I will see every man in my neighborhood, before our meeting.

Mr Truehart.—I will do all in my power, nor can I rest till every family possesses the Bible.

Clergy —Yes. brethren, let us be faithful, and the Lord will bless our efforts.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Board of Theological Education.—This consists of twenty clergymen and sixteen elders, appointed by the Assembly. The sum of $1,462 was appropriated by this Board, the last year, to 18 beneficiaries; besides which, reports were received by the Assembly of about $12.167 expended for this purpose within the limits of the Presbyterian church. As reports were not made by all the Presbyteries, the actual expenditures for the education of poor and pious youth for the Gospel ministry is supposed to have considerably exceeded that amount. The number of young men, to whom assistance has by these means been rendered (including 100 patronised by the Presbyterian Education Society.) was about 230.

Board of Missions of the Assembly.—The Synod of New-York and Philadelphia in 1766 commenced a system of missionary operations, which has been pursued by the Presbyterian Church, with slowly increased vigor, to the present time. In 1767, the Synod determined on taking up an annual collection in all the churches under their care, to aid in sending the Gospel to the destitute. The annual collection has been continued. In 1789, this Synod became the General Assembly, and the Assembly of that year appointed three missionaries. Every subsequent Assembly has devoted a considerable portion of its time to this important business.

The brother of David Brainerd, and his successor in the mission among the Indians, received from Synod an annual allowance of thirty pounds *per annum*. In 1763, the Synod ordered a collection in all their congregations, for the support of the Indian mission and school, and agreed to give the schoolmaster thirty pounds for that year. During the same sessions, they voted sixty five pounds for the relief of the Rev. Samuel Occam, the Indian preacher, then labouring among the Oneida Indians. In 1803, the Assembly appointed the Rev. Gideon Blackburn a missionary to the Cherokee Indians, and continued him in their employment for seven years, at an expense of about $500 annually. He established two flourishing schools among that people.

During the last sixteen years, between 40 and 50 missionary appointments have been made annually. In the course of twenty years, the Generally Assembly have applied to missionary purposes, exclusive of what was expended by the United Foreign Missionary Society, nearly $100,000 dollars. The annual appropriation of the Board of Missions of the General Assembly does not at present much exceeed 4,000; but this is exclusive of all which is done by the Synods of Virginia, Ohio, the Western Reserve, Pittsburg, Genesse, Geneva, and several Presbyteries, which act as separate missionary societies, auxiliary to the Assembly's Board of missions.

Recently a proposal has been made to extend aid to a newly formed Presbytery in Buenos Ayres, with which the Rev. Messrs. Parvin and Torrey are connected.—*Missionary Herald.*

MISSIONARY SPIRIT AT CAMDEN, S. C.

On Monday evening, Feb. 11, agreeably to notice previously given, a number of the citizens of Camden, S. C. assembled at the Academy, for the purpose of forming an Association to aid the Missions, under the Board of Commissioners for Foreign Missions The object of the meeting was stated and explained by the Rev. Messrs. King and Kirk. When eleven hundred dollars were subscribed by the persons present.—*Camden Journal.*

The New York Christian Advocate notices a negro, of the methodist denomination, who has been a preacher 39 years. He used to walk 18 miles in a day, and preach three times; and would sometimes wade to his neck through streams of water "He had taught his dog to swim rivers and brooks and carry his hymn book and bible across in his mouth, without getting them wet."

Avoid him who is inexhaustible in evasions when he is called upon to do a good thing, and teems with excuses when he has done a bad one

Poetry.

From Zion's Herald.

HEAVEN.

Heaven is a world of pure delight,
Where joys spontaneous rise,—
No scenes of sorrow there to blight
The glories of the skies;
In all that radiant world is found
No jarring or discordant sound.

Heaven is a world of calm repose,
Where weary pilgrims rest',
Where every gentle breeze that blows
Cheers up the fainting breast;
There's not in heaven a harp unstrung,
There's not a note that's left unsung.

Heaven is a world of joys unknown,
A land where angels dwell,
Bending, they stand around the throne,
And notes melodious swell:
So sweetly roll their years away,
In one unclouded, perfect day.

Heaven is a world where God resides,
His more peculiar seat,
Where Christ in glorious form abides,
Where saints and seraphs meet;—
Meet to unite in one accord
In praises to their common Lord.

Heaven is a world where spirits dwell
Secure from earth born care;
The storms that wreck this lower world
Are hush'd to silence there.—
To Heaven, O Father may we go
When death has laid our bodies low.

OBITUARY.

For the Western Luminary.

TO THE EDITOR.

Dear Sir,—At the request of the friends of the deceased, I send you for publication a short obituary of the Rev. SAMUEL T. SCOTT, which is taken from a Vincennes paper. To this I have subjoined some additional information, received from his sister, and partly from acquaintance with him in the ministry. WM. W. MARTIN.

"The decease of the Rev. Samuel T. Scott, Pastor of the Presbyterian Church in this place, is one of the most severe afflictions, which this part of the country has hitherto experienced. He died on the morning of the 30th December, at his residence in this vicinity, after a severe illness of 4 weeks in the 43th year of his age. In the death of this worthy and pious man, society is bereaved of one of its most useful and amiable members; his family, of a kind, affectionate, indulgent husband and father; the Church, of one of its most devoted, earnest impressive preachers. The general gloom spread over the country; the number, larger than we have ever witnessed here on a similar occasion, who assembled to pay to the deceased the last, solemn tribute of their respect; the tears of friendship and affection shed upon his grave, are evidences strong and clear, of the inestimable worth of our departed friend, and of the warm attachment of those who knew him best. As a man of classical education, and of extensive literary acquirements, as a clergyman devoted to the high and responsible and arduous duties of the ministry Mr. Scoot was eminently distinguished. Observe him where you would, at home or abroad, at the fireside or in the sacred desk, you always found the same unassuming, amiable, interesting man; the same earnest, intelligent, devout Christian. For the last 20 years, he has resided in this village or its vicinity; devoting his time, his talents and his knowledge, to promote the cause of learning and of virtue, and to spread among his fellow men the blessings of that religion which warmed and animated his youthful mind, which supported and cheered him through the vicissitudes of life, and which rendered tranquil and serene the evening of his days. He is now no more: the cares and labours of this transitory world as to him, are closed forever. He bore his severe illness, and contemplated the gradual approach of his dissolution, with perfect composure. To him, there was no terror in the cold and leaden pressure of the hand of death. He died as he had lived, entirely devoted and resigned to the divine will of his Lord and Saviour, leaving behind him, in his life, and in his death, a bright example of the christian character. Except in that example, the voice of our friend will be heard by us no more on this side of eternity, where his spirit is now at rest with the ever living God who gave it. His affectionate family his numerous friends, the churches planted and fostered, in various parts of this country, by his fatherly care; will deeply feel his loss, and will long revere his memory.—*Vincennes, Jan. 5th* 1828."

On the above subject, it is remarked, that Mr. Scot was born in Guilford County, North-Carolina, and when he was young his parents removed to the state of Kentucky and settled in Fayette County. He received his education in the Counties of Woodford and Fayette, and concluded his literary course at the Kentucky College in Lexington. Having finished his education, he went to Vincennes and engaged in teaching; and it is belived, that while there the Spirit of God made effectual to his conversion the early instructions of his worthy and pious parents; and in answer to their prayers, he was called to preach the Gospel of the grace of God to perishing sinners.—On his return from Vincennes, he put himself under the care of the West-Lexington Presbytery, as a candidate for the gospel ministry, and pursued his Theological studies, under the particular direction of the Rev. James Blythe, D. D When he had completed his course of study on Theology, he was licensed to preach the Gospel; and was, some time after, ordained to the sacred office of the ministry, in the Churches of Mount Pleasant and Indian Creek, in Harrison County. There the writer of this sketch first became acquainted with him, and enjoyed the privilege, both of his public and private instructions; and to his counsels, under God, he believes he is indebted for the attainment of the ministry himself. After some years spent, in these congregations, in the faithful and persevering discharge of his duties, Mr. Scott removed with his small family to Vincennes. There, through his instrumentality a respectable Church was gathered. The Church, which consisted of three congregations, was by an act of the Legislature, incorporated, by the title of the Indiana Church; being one of the oldest Presbyterian Churches in the state. In this Church, he continued to discharge the duties of a Pastor till his death. Though he had an ample field of labours within his own bounds; yet the needy situation of the numerous, and new settlements around, led him to travel much, that he might preach the gospel to the perishing in the destitute regions of this vast moral waste. In this benevolent work of mercy, he suffered much fatigue, many privations; and frequent and great exposure both of health and of life. His death, as has been observed, is a public calamity. The Indiana Missionary Society, auxiliary to the American Home Missionary Society, now in the 5th year of its operations, has lost, by his death, a highly respected officer, and a worthy and useful member. Our infant Synod, which is to hold its next meeting at his Church, will sensibly feel his loss, in its future deliberations. And the walls of our western Zion, must mourn the loss of one of her most experienced watchmen. His congregations, especially, have sustained a loss not easy to be repaired; and his bereaved family have, by this afflictive dispensation, suffered an irretrievable loss. About the 1st of Dec. shortly after his return home from the meeting of Synod, he was attacked by a disease of the liver, which was at first very painful and distressing. After about a week the symptoms of his disease wore a less alarming aspect, but it was his impression that his life was drawing to a close; that his warfare was accomplished and his work finished: that soon he should lay aside this tabernacle, and quit this vale of tears. He was entirely resigned, to the divine will and often said: 'not my will but the will of the Lord be done, whether it be life or death." These lines, he frequently repeated:

"I'll go to Jesus, though my sin
Hath like a mountain rose,
I know his court, I'll enter in,
Whatever may oppose."

In the assurance of hope, he could adopt the triumphant language of the Apostle, I have fought a good fight, I have kept the faith and there is laid up for me a crown of righteousness on high. Thus with his loins girded and his lamp trimmed and burning, death found this servant of Christ and his Church, waiting for the coming of his Lord; and doubtless the chief Shepherd has pronounced upon him the joyful plaudit: "Well done, good and faithful servant, enter thou into the joy of thy Lord." And no doubt that now in glory, he ascribes to the grace of God, all his usefulness on earth, and all his happiness in heaven: "For by the grace of God I am what I am."

Amiable in his disposition, Mr. Scott was a kind husband, an affectionate father, and an agreeable and interesting companion. His understanding was clear, his judgment sound, and his memory retentive. His literary acquirements were respectable, and his acquaintance with men as well as books extensive. It was his steady aim to glorify God, and to be instrumental in the salvation of souls. The doctrines of grace were his constant theme, Christ and him crucified; these he addressed to the understanding and pressed home upon the heart and conscience of sinners. The courage with which he met difficulties, and the fortitude with which he bore fatigues and privations in the cause of his master, clearly evince that the interests of Zion lay near his heart. It will long be remembered, that as a pioneer in the Church's march he was among the first, to cast up in the desert a high way for our God. If the improver of arts or science, or the discover of distant lands or planets, receives the meed of praise: what shall be the reward of those who seek out and supply the perishing with the bread and water of life, and turn many to righteousness! Shall they not shine as the brightness of the firmament, and as the stars forever and ever. "For I heard a voice from heaven saying unto me, write, blessed are the dead that die in the Lord from henceforth, that they may rest from their labours and their works do follow them."

RELIGIOUS DISPROPORTION.

It is reported of the excellent Bishop Butler, that upon an application to him for charity, he inquired of his steward what money there was in the house, and upon being informed that there was five hundred pounds on hand, he seemed quite startled, and ordered distribution to be instantly made to the necessity of the poor. This indeed was like a *bishop*. We are informed on the other hand of a more recent bishop, who died leaving more than *half a million* sterling. Here was evidently a singular disproportion. There must have been certain portions of the New Testament which this worthy prelate could not read without bringing condemnation upon himself. What a christian possesses is only to enable him to do the work of God more effectually. We always, therefore, consider the rigid retention of earthly goods conjoined with the profession of religion, a decided incongruity. *Col. Star.*

Not a day that passes but the day of Judgment should have a place in our thoughts, for in that day we must render an account of the thoughts of every day.

Those are our best friends who reprove us oftenest for our good, and bestow the noblest gifts, who pour out petitions for us at the throne of grace; and here the poor saint, who is not worth a shilling, may deal with the munificence of a king.

Profession will not make piety, but piety cannot be without a profession; therefore it is in no respect to be despised, nor in all respects to be depended on.